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The Eucken Review

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The Rights and Duties of National Defence.

By

RUDOLF EUCKEN.

IT is not for the Eucken Society to mix in current politics; its task is one of peace, its one desire to uphold, as far as in it lies, eternal ideals in times of stress and rescue humanity from the paths of error. But that which moves us so deeply today transcends politics; it regards ethics and strikes at humanity at large. It is the question of whether or not a civilised nation is to be deprived of its independence and handed over helpless to a foreign power. This is a matter which regards not that nation alone, but humanity in its entirety, and every well-intentioned person whose sense of truth and justice has not been perverted by chauvinism.

What has happened? Germany, from various causes, lost the World War; she was promised a bearable peace and consequently laid down her arms, confiding in the justice of her opponents. But then she was shamefully deceived. The so-called Peace of Versailles subjects the German people to unheard-of treatment: has injured and crippled Germany, has, with refined cruelty, deprived her of fertile territories, robbed her of sources indispensable to her existence, has heaped upon her huge burdens, and this for an indefinite time, — the intention being, if possible, to reduce her people to serfdom. Hatred and vengefulness it was which dictated this deplorable Peace.

But in spite of these fearful losses, the German people has done its best to fulfil the iron conditions; undaunted it took up its peaceful activities in every sphere, and adjusted itself with great skill to the need situation; once more it displayed itself as the nation of thorough workmen; it had every right, a just computation of existing difficulties being made, to anticipate a gradual recovery. But it was just this which the merciless opponents, France especially, desired to prevent. They refused the tortured people the necessary time for recovery; the prodigious imports levied were extorted with the greatest ruthlessness, the whole standard of living being reduced to the lowest level; for this the decreased and ever decreasing value of money was chiefly responsible, the direct result of the enemy's extortion.

Our doctors have shown with harrowing statistics how severely the health of the nation has been impoverished by suffering and want, in especial with what sinister strides tuberculosis is gaining upon us. Our wealth is shattered, our needs of culture remain unsatisfied; a host of our periodicals and newspapers have ceased from inability to meet their cost; science and art are deprived of the requisite means; whole classes of the population, of the best kind, are a prey to destitution and despair, just in these circles the number of suicides reaching a terrifying height. Plainly it can be seen how the middle class is being destroyed, less by the war than by the blind hatred of our adversaries.

But the French insist upon their bond, and refuse to depart from one iota of their intolerable conditions. It is a matter of indifference to them whether Germany is destroyed or Europe ruined; like Shylock they demand their bond. Now these conditions Germany has done her best to fulfil, recoiling from no sacrifices, but at last these are growing beyond endurance, and the old proverb is verified: ultra posse nemo obligatur. And yet any failure in fulfilment, no matter how small, nor how entirely the result of the general distress, is designated by our opponents as "wilful default". Finally such a "wilful default" has become for the French government a welcome pretext for the greatest possible territorial extension of its power. It has resorted to force, occupied our most productive regions, thrown enormous masses of troops into the defenceless country, where it now exercises unrestricted dominion. By this means the economic and social life of these highly developed regions has been thoroughly disorganised, while our officials and workmen, faithful to their duty, are being handled like criminals, fined and imprisoned, and civil servants of high standing are driven from house and home to search for quarters, no matter how mean, in the towns abready overfilled.

Are we to endure this without resistance? Is it not putting to scorn all justice and equity? It is true that we, deprived at present of all means of active defence, can only answer these injuries with passive

resistance; but even this can become a prime and invincible force, when upheld by the moral conviction of a united people. This emergency gives us not alone the right but the duty to adopt passive resistance with every means in our power; it will show what we still have in us, and that calamity can add to our strength to a degree hitherto undreamt of. Let however the other nations be assured that the German people, though casting chauvinism far fram it, is ready and willing to make every and any sacrifice to save its national independence. And then may the whole world demand a repeal of that deplorable Peace of Versailles which was founded on the falsehood of Germany's unique responsibility for the war. Till then all measures taken must remain merely temporary. But Europe, nay, the whole civilised world, will not find rest till that spurious peace has been cast aside and the human race has joined hands in a peace which is genuine. Then and then only can sick humanity regain its health; this is the burning necessity which must take precedence of all other questions.

(Translated by N. n.)

A Man of International Power.

By

G. MEYER-LINGEN.

A white-haired old gentleman of unassuming aspect may be seen walking through the streets of a small Thuringian town, thoughtfully looking on the ground and hardly conscious of his surroundings or of the passers-by. People instinctively make room for him in the narrow crowded streets, and here and there some elderly gentleman greets him respectfully. A stranger to the majority, he is slightly known to a good many people, but only very few have a real notion who he really is. It is Rudolf Eucken. His worldly position is that of a simple University Professor in Jena, while in the realm of the spirit he is a man of international power. Those who see him walking through the streets, quiet and unobtrusive, averse to any show, hardly realise that they have before them one of the greatest men of our days. When somebody takes off his hat to him, he starts slightly, as if roused from deep thought, and while he returns the bow, with a curious mixture of grace and dignity, you look into a pair of large thoughtful blue eyes, and it dawns upon you that you have met a superior man.

And your feeling has not deceived you. Indeed, you will hardly find many persons at the present day with such acknowledged pre-eminence in the realm of thought. Rudolf Eucken's spiritual connections encompass the whole globe. Scholars, statesmen, large manufacturers, men and women of all classes are among his friends and admirers. Particularly close ties connect him with the English-speaking world. And this very fact proves that it is not a matter of fashion or of passing sentiment, called forth by external advantages, brilliant eloquence, or inflammatory style, but of genuine and lasting value. America certainly has the great merit of having appreciated at an early date the significance of this man. This is not an accident, but a well-founded historical fact.

In his youth, Rudolf Eucken boldly took up the cudgels against onesided scholarship. He fought against the merely theoretical formation of philosophical systems, as — with the sharp weapons of his brilliant intellect — Plato combated the Sophists, Jesus of Nazareth the Scribes and Pharisees, and Luther the narrow-minded scholastics. As a cultured and disciplined man of science, Eucken was of course aware of the great systematic teachers' splendid attainments; but he opposed the idea of encompassing the whole of life by an individually devised theory. He asserts: Life cannot be understood simply by subtly devised systems. Life itself engenders cohesions and creations which he calls syntagmas, as contrasted with theoretically devised systems. It is the principal task of genuine philosophy to understand these cohesions, these syntagmas and tendencies of life; to guide and control them by means of perception. These syntagmas are no personal discoveries; they have always existed. Thus a former period has known a syntagma resulting from the dominating influence of religion. In Eucken's youth, as he tells us, a purely intellectual syntagma collapsed after a short and brilliant florescence. Now a new syntagma is developing out of the evolution of work, a syntagma founded on the great advance of natural and technical science. The great danger is, as Eucken fears, that while cultivating labour we might neglect our soul; that labour from the position of a servant might turn into the ruler of man. Work and soul are then separated. But if the soul takes no share in it, work might turn against man and crush him, unless he clearly sees the danger and consciously re-organises his life. In spite of all obstacles, he must fight for renewed contact with the living, productive, superhuman spiritual life, and on this basis again make himself master of the material universe. Owing to the discovery of these syntagmas,

Eucken's spiritual position ranks with that of the great thinkers who have brought about a new development, and have pointed out new paths to spiritual life. The simple self-evidence that strikes every unprejudiced student of Eucken's philosophy is a proof of its truth, as is also the reception it has found in America, a country where the supremacy of labour, with all its advantages and disadvantages, is most strongly developed. Therefore the enthusiastic reception of Eucken just in America is not accidental, but is the outcome of necessity, while it also proves the inherent connection between the spiritual movements of the whole civilised world.

The German philosopher Schopenhauer once said: He who speculates in the right spirit must have the courage to wander like a lonely traveller across the icy summits of the Alps. In his works, Rudolf Eucken repeatedly emphasises this heroism of independent thought, standing in opposition to the spirit of the age and pointing out new ways. In fact, we can only understand Eucken himself, if we see the heroic element in his line of thought. He has never coveted the approval of the masses, and he did not lose heart because decades had to pass before his deep thoughts were received by his contemporaries. He himself enjoyed the bliss — so enthusiastically described by Plato — of beholding the truth he had found, the bright light of which so dazzles and overwhelms the observer that he can hardly find words to describe his vision. Again and again has Eucken tried to describe his personal experiences, by comparisons, images, felicitous expressions; and the divine gift of expression was granted to him. The number of his followers increased steadily, to such a degree that he now holds the position of a leader in the spiritual world, and is convinced that his life-work will not perish.

But many of his adherents are not satisfied only with the conviction that his work will not perish. Convinced of their master's divine mission, they are eager to serve the good cause with all their might, in order to further the spiritual regeneration initiated by Eucken. To this purpose they have founded the Eucken Society, not as a new philosophical union, but as a centre for all who wish to follow their leader. In order to join this Society, nothing is required but an engagement to maintain moral purity of conduct and to strive against all the degrading forces of life. The number of members is already considerable in all continents. All those who are at one with us will be heartily welcome as our comrades and fellow-workers.

(Translated by Lina Siebert.)

The Necessity of Philosophy for Religion.

By

RUDOLF EUCKEN.

AT the present time there is a powerful and ever-growing movement in favour of religion. This movement gives increased influence to the churches, but is also at work outside — and even in opposition to the churches. It is to be traced in many lands and environments. It takes manifold and sometimes very curious forms, and shows its power even in its most eccentric aspects. It does not hide in dark corners, but appears in the full light of the highest civilisations. It encounters strong opposition, but knows how to meet it, and it compels its opponents to consider the subject seriously. Such a movement may be contested; but it cannot be ignored.

It is impossible therefore to underrate the gravity of this turning to religion. But it is a much-disputed point, which is the right channel of religious aspiration; and in this controversy philosophy must take up a definite position. It cannot recommend a mere return to the old — more particularly to the medieval — forms of faith. Open to criticism as our modern civilisation may be, none the less it has wrought great changes in the life of humanity, fruitful developments independent of human error and caprice; it has awakened new energies in us and put them to use. It has brought us into new relations both with the world and with ourselves. We have learnt to know Nature as an order governed by simple laws, as a continual network of causes and effects, and this new appreciation renders us capable of new ventures undreamt of by earlier ages; moreover, the new conception of man's historical development, as a movement impelled by its own forces and without the help of any outer miracle, has worked in the same direction. But it is not only in its external relationships that our life is now essentially different from what it was. Its own inner relationships have changed. Our life has gained more activity; it has developed its own sources of action, and has undertaken a struggle against the narrowness of the mere natural life. The kernel of life is transferred from extensive organisations to the inner personality, and the whole of life is considerably deepened, man sees in himself a microcosm desirous of attaining the contents of the vaste universe. Before the tribunal of his consciousness and his convictions, even

that must be discussed and justified, which is to be regarded as a superior authority. Such inner standards were not lacking in former ages; but their greater activity in modern times produces now a new relation between the individual and society, between present time and past, between man and the world: it produces a new kind of life. All these changes press upon the man of to-day. And religion cannot escape, but must weigh them carefully, and must take up a definite position of its own. An obstinate retaining of the old form of thought would mean unceasing strife with modern culture. Religion must enter into the inner problems of the time, it must seize those among the manifold elements of the modern movement that are favourable to the development of its own character. Religion can only benefit the age, if it appreciates human progress; it must overcome the problems of the day instead of turning away from them. Eternal truth is not limited to the expression of any one particular age, it is not alone able to speak to us in the language of the 4th. or the 16th. century, but also in that of the 19th. and 20th. century, if only we seek for truth with our whole heart and with an open mind. Therefore religion will win back men's souls the sooner, the more it traces back to its original sources, the more sharply it separates the temporal and the eternal in its own domain and so brings the eternal to new efficacy, and sets it in close and fruitful relation to the real needs of the present time. Surely the regeneration, without which religion is unable to fulfil its mission in our days, is above all a religious, — and not a philosophical question. If religion has not an independent life of its own, in which it can infuse new vitality, then all efforts of philosophy will be in vain. But that regeneration demands much intellectual work; religion must have a close connection with the whole of life and a firm position in it, it must give an account of its ideas and its aims, and for these tasks it cannot dispense with philosophy.

But what is the way which philosophy must take, when it seeks to support religion? In former ages philosophy sought to prove the existence of God through searching into the world around us, through theoretical contemplation of the universe. Deism taught that the fit arrangement of the world proved an intelligent and benevolent first cause, a world architect; Pantheism recognised the divine in the inner coherence of the world, in the simplicity and immutability of natural laws, and in a constant progress towards perfection. But such efforts have lost their ground both by Kant's critique and by the evolution of modern natural science. Moreover the experiences of the 19th. century have shown us so evidently the brute force of fact and the resistance which all spiritual ideals encounter, that we can put no trust in this intellectual road to religion; there is nothing to show how man may attain to an inner communion with God, or how regenerating and ennobling powers may go out from this religion of the mere intellect.

There has thus been a reaction from intellectualism, so that we now seek the basis of religion deep in the soul itself, in the characteristic experiences and disclosures of man's inward life. The one possible point of departure is life itself, and only in so far as we bring its contents into clearer light, can we realise that a new order exists. But incontestably true as this general idea may be, there is still much room for misconception when applying it in detail. Many people take refuge in the subjectivity of mere feeling, in the self-absorption of a soul detached as far as possible from the world. In this domain of feeling man seems proof against doubt and aggression; in this sphere are many needs to be met, many claims to be adjusted, and such as present themselves with greatest insistence and a strong demand to be satisfied. In particular it may seem that we were justified in trusting to the reality of that which appears necessary to our moral self-preservation. But this brings us straight to religion, since only a power that is not of this world can guard us from the perils of an alien and hostile world.

But in pursuing this train, it is by no means easy to distinguish concisely between right and wrong, necessary and problematic. So much, however, we must assert: that there is here a grave danger of falling into mere subjectivism. To make an inference from man to something beyond man, is allowable only when man is more than a mere point over against the infinite, when inwardly he participates in a cosmic life. But if man is separated from all connection with a universal life and is shut up to an isolated existence, then though he may build up a realm of wishes, hopes and fancies, he can never make it real and authoritative for humanity. If the subject is taken in separation from the world, then Voltaire is right when he says that the strength of a need is not proof that it shall be satisfied. Thus the real question is whether we are able to detect the working of a cosmic life within us. On the answer to this question depends the whole possibility of scientifically grounding religion within the soul. Now to this question our answer is a confident affirmative, and we rest our affirmation on the fact of spiritual life. Man is not only an aggregation of single psychical processes: in this soul appears a new form of life, an active life, a life with new contents and new values, as the good, the beautiful,

the true, a life which is no mere appendage to a given reality, but which is independent and original, which creates a new reality. Here we win an independent realm of inner life, here for the first time reality itself wins an inner unity and a soul. This spiritual life leads certainly to religion. For it cannot be the work of the single man nor of all single men together, it is an opening, a revelation of the unity of the whole. To regard the spiritual life as merely man's work, is to destroy it at the root; the spiritual life assures us of the presence of a transcendent life and unites us to it; it subsists only through the presence and power of this higher life. Even its self-determining activity appears as something bestowed on it, as a gift and grace. "What have we that we had not received"? Thus all original spiritual life springing up in man is connected in one way or another with religion. Thus creative geniuses of every kind have been wont to feel themselves sustained and impelled by a higher power, guided by an inner necessity which, through all the doubts and perplexities of the human condition, has struck the right path and made the man independent of the surrounding world. And this consciousness which we see so clearly in the work of our greatest is present in all real work, everywhere separating the truly spiritual culture from the civilisation of the mere man.

Therefore a religious element works in all true culture. But this universal form of religion is not the only one, nor even the one in which religion has become a power apart, and has gained a kingdom of its own. What first brings the germ to full development is the struggle which the new life is compelled to wage when once it enters man's domain. It is obvious that the spiritual progress of mankind is not a calm and steady development, but a hard struggle without and within. In this struggle, what is base often triumphs, spiritual forces are alienated from their true aims, and evil thus acquires irresistible power. The impediments are far too deep-rooted to be overcome by a gradual forward movement, or by a slow accumulation; and the progress of civilisation only makes the conflict more keenly felt. Thus the process of spiritual development comes to a standstill; reason seems unable to attain its ends; a grave crisis ensues, there arises an alternative: either strength and courage and the desire to live would fail utterly, or there must be a possibility of victory by the aid of a higher power. For man can bear much hindrance and hurt and not lose his courage, but he cannot endure to have his whole life aimless and without meaning. Only through the revelation of a realm of new spiritual depths, through a rejuvenation of his life by divine power, can man attain to peace and bliss in the midst of strife and suffering, to confidence that cannot be shaken, in the midst of doubt and care; — to purity of heart and childlike simplicity, in the midst of perversion and confusion. This is the point where the historical religions assert themselves, and where each one individually manifests its special and characteristic features. Philosophy can only lead to this point, all further discussion pertains to religion itself; only life itself can prove the reality and the truth of a new world. As the noble Plotinus says: "The teaching leads to the pathway and to the journey. The intuition itself is the affair of him who has the will to see."

Man cannot acknowledge such a specific object of religion and expect from it a characteristic moulding of life, unless he values highly the historical development of religion, the great religious communities and the founders of these communities. For even though the immediate personal activity and experience of the individual is the most valuable element in all characteristic religions, yet this religious life moves in a sphere superior to the average form of existence, and cannot easily combine all separate impulses into one vigorous whole. Most fruitful assistance is herein rendered by the historical process, which comes from the religious community to the individual, and which is concentrated in great personalities. For in these personalities religion is indeed the motive force of the whole existence, here it acquires the convincing power of a perfect reality and becomes an inexhaustible fountain of living water. Nowhere does the leading personality mean more than in the sphere of religion — in accordance with the chief aim of religion. It is therefore necessary to come into personal contact with the great vital issues and their representatives; the depth and reality thus revealed to us, can form and consolidate the same values in our own souls, till they become part of ourselves.

But many difficult problems arise from this relation of the present to the past and of the individual to mankind. In trying to solve these problems, religion cannot dispense with philosophy, a philosophy of the spiritual life. From the basis of the spiritual life with its unity and its eternal values, we can understand that what seems to lie behind us in the past, can become to us a present and living reality; we can understand that great men, with their incomparable personalities, can guide the whole of mankind for all times. This connection of religion with the spiritual life gives the greatest certainty to religion. When the reality of the spiritual life is for us the most intimate and certain of realities, then the immediacy and certainty of religion are put

beyond all possibility of doubt. For religion is not a supplementary adjunct to the spiritual life, but is essential and native to it; nay, more, it is the fundamental condition under which alone the spiritual life can realise itself within human experience. As certain as is the existence of an independent spiritual life and of a moral personality within us, so certain is also the truth of religion. Such independence of spiritual life it essential and necessary to the existence of all that true civilisation seeks and values; without it there is neither science nor morality, and terms such as personality and individuality become mere empty words. Give up the whole, and we must give up the truth of the part. The foundation of certainty is in the last resort in the whole, and thence alone can certainty be transmitted to the single parts. So we cannot doubt the certainty of religion.

When in this way philosophy may support religion, it does not work for an idea and an end strange to itself. For philosophy demands for itself a conversion of the first aspect of reality and the opening of a depth of the universe; without that, it can have no independent existence. Philosophy was hostile to religion only in times when it was undervaluing its own task; where it rightly understood its task, it was closely allied with religion. As Bacon says, "in philosophy a sip off the surface may perhaps drive a man to atheism; but a deeper draught will bring him back again to religion." But we must find the right way. For as Leibniz says: God is at once the easiest, and the hardest to know; the first and the easiest where the path is bright, the last and the hardest, where the path is dark!

(Translated by Margaret von Seydewitz.)

What is the Meaning of Idealism?

By

RUDOLF EUCKEN.

WE continually hear to-day the call to idealistic thought and action. Only Idealism, so we are told, is able to save our people and our time from mental and moral decay. But what is the meaning of this idea, from which we expect so much? Certainly it contains a truth as well as a demand, both of which we dare not ignore. Our acts should not be mainly the outcome of selfish motives. They should pursue aims which are superior to the mere individual and his welfare. To these aims we should devote our full powers of body and mind, even at the cost of great sacrifices. That is surely something great and indispensable. Without Idealism in this sense, nothing valid can be attained, and without it human life would be deprived of all substantial value.

But what are these superegoistic aims to be? That remains an open question. Idealism offers at first sight only a form, which can be moulded at pleasure by any individual or party. Every way of reasoning or thinking, be it ever so crude and passionate, can claim to serve idealistic purposes. Even grave crimes can drape themselves in the mantle of Idealism as a means of justification. Courage and conviction alone cannot supply us with an adequate standard of aspiration, or prevent disharmony among men. This much extolled Idealism has only a subjective importance. From its standpoint, everybody may be equally in the right or in the wrong. To attain a clear distinction between right and wrong, we need a uniform standard which can only be supplied by an objective and mentally well founded Idealism.

Such an Idealism was presented to mankind in glowing colours by Plato 2000 years ago. His life-work was based on the conception of an independent world of goodness and truth — a world of ideas, the ennobling influence of which is felt in all directions. Only such a world of ideas can give inner cohesion to mankind, can direct its aspirations towards eternal truths, and can rescue it from the narrowness and uncertainty of everyday life. Over all the detached elements of human life there must be one supreme entity, and all endeavour must rest on immutable and everlasting values. Only the recognition and appropriation of this superhuman order can give to human aspiration a comprehensive aim. The whole of life is thus raised to the level of a great exalted duty, the performance of which alone gives promise of intrinsic life-values and real inner contentment.

Idealism on such a basis is indispensable if mankind is to rise to a spiritual life and nature. Only Idealism produces science and art, justice and morality, civilisation and religion. All the work placed on record by the history of the world clearly shows the influence of this Idealism, which creates the spiritual atmosphere that raises us above our own individual consciousness.

But now, at this decisive point, a great difference becomes evident in the spirit of the various times and periods. The task itself retains its paramount importance, but it may be treated in very different ways. The older and medieval trend of thought diverges considerably from that of modern times. Antique thought

saw in the world, the cosmos, a fixed and self-contained complex, whose separate parts were deemed to be absolutely subordinated to the whole. Essential existence, with its inherent eternal order, dominated all movement and evolution. This gave inner cohesion and self-poise to such a mode of thought. Since the fifteenth century things have considerably changed; the single parts began to emancipate themselves from the whole, and to evince more independent power. Movement asserted itself more and more in contrast to rest, and claimed the leadership in the realm of human activity. Thus arose a new order of life: all its single parts were seized, which affected all its various provinces, and which engendered throughout more freedom, more power, and more variety. Not only has science climbed to unknown heights since it began to explain the world of the infinitesimal and the world of development; the whole of life has been stimulated to greater self-reliance and spontaneity, and we have taken possession of it in a much higher degree than heretofore.

But however much this transformation has achieved, it has also, on the other hand, involved us in immense perils. Human aspiration to a great extent first loosened and then relinquished its spiritual foundations. At last the conviction of the existence of a realm of truth and eternity, far superior to all human aspirations, grew dim and finally vanished. But no gains could ever compensate for what is lost by such an abandonment of a creative fundamental principle of life. It the individuals be thrown entirely on their own resources and powers, we lose all possibility of an inner cohesion, all standards of superior truth, and our disintegrated aims and aspirations will be subject to every accident of nature or circumstance. All that our life contained of past traditions will gradually fade away; the opinion and mood of the hour will determine all our undertakings; mere man will become the measure of all things. And finally, all the impetuous forward pressure and continually changing impressions and sensations will result in a complete inner vacuum; time will be forfeited to a meaningless and worthless life that has been torn up by the roots.

The more clearly we are able to recognise this enormous peril and the more deeply it stirs our souls, the more imperative does it become for us to seek that truth which finds its expression in an objective Idealism superior to purely human opinions and moods. To this end it is impossible simply to resume the old method of thought. We must rather find a new form for the fundamental ideas which are the outcome of our historical development and experience. Modern times were justified in making the separate factors more independent, but these could not strike root, except when sustained by a superior fundamental life and thereby gaining form and direction. Only then can these separate factors grasp the whole task as their own, and can become capable of infinite development. Modern times were further justified in conferring greater breadth and significance on movement, but this will become a mad quest if it does not adhere to some superior basis of further aspiration, and if it does not — within the bounds of the finite and with the help of the finite — attain a closer cohesion with infinite truth. It is here necessary to outline a new realm of thought, in order to overcome the antithesis both between antique and modern methods of thought and between fundamental stability and individual action, and to bring into harmony depth and freedom.

Merely subjective Idealism can give to mankind neither stability nor cohesion. Life demands objective Idealism, which must be assimilated by the individual's own effort. To work for this is one of the principal aims of our Society. Let us, to the best of our ability, seek to overcome the ineffable disintegration and shallowness of our time, and to gain for it a secure footing in a superior realm of truth.

(Translated by Captain Fritz Blomeyer.)

The Philosophical Greatness of Hegel.

We bring one Chapter of Hegels sociology, which gives particularly clear expression to his trend of thought (the translation is by W. R. Boyce Gibson in the Prof. Eucken's work "The Problem of human life").

HEGEL has at his disposal all the resources of a completed system, and his impression on the life of the century was so deep that it cannot efface his influence, however hard it may try. Again and again we hear that Hegel is outworn and superseded, and yet he still wields power over the minds of men, still makes converts. In the work, the ideas, the problems of the present time his influence is latently active, though it may often be unrecognised.

In his sociology the state, as an expression of the whole, takes emphatic precedence of the individual.

He does indeed find that the essence of the modern state consists in the fact that "the universal is bound up with the full freedom of the particular

and the well-being of individuals," but the primacy of the universal is never for one moment questioned, and the contrast to the State of the Enlightenment with its basis of individual justice and freedom is glaringly apparent. Moreover, even though Hegel is convinced that much of importance is effected not by collective action, but by the work of particular men of genius, yet these men do not stand outside their age; they are the product of it, and are merely making consciously explicit the aspirations of the community at large. "Public opinion is a mixture of truth and falsity; to sift out that which is true in it is the work of the great man. The great man is he who is the mouthpiece and executor of his age."

At the same time Hegel deprecates strongly the deep-rooted tendency to criticise the state from a merely subjective point of view, and find a satisfaction in pointing out the errors which are unavoidable in human affairs. What is of far more importance is to live into the spirit of the whole, and interpret its utterance in the light of its own inner nature. Just as everywhere it is the mark of a rational insight to come to an understanding with reality, so the state also is to be understood and portrayed as intrinsically rational. It is not the primary business of philosophy to tell us what the world ought to be like, but to recognise the rational as real and the real as rational. The philosophical attitude, however, is proper rather to the end than the beginning of an historical epoch. "Being reflection about the world, philosophy does not make its appearance until reality has passed through its formative stage and become complete. Only at the approach of dusk, does the owl of Minerva begin her flight."

Thus Hegel has inculcated a higher conception of the state and has taught us to invest it with more important functions. On the other hand, he is largely responsible for that mystical exaggeration of the idea of the state, which threatens more and more to turn the spiritual life into a mechanism. He who with Hegel sees in the state "the realisation of the moral Idea," "the divine Will effectively differentiating itself into the reality and organised structure of a world," must end by viewing it as an "earthly-divinity" and refusing to allow that it has any limitations.

The more detailed elaboration of the view sets throughout in a very clear light its main and fundamental position. Thus Hegel endeavours to trace the power of logical opposition in the life of society. For example, he understands punishment as the negation of that negation of justice which the delinquent has committed; he recognises in love at once a surrender of one's own being and the acquisition of a new being through self-denial. "Love is the most tremendous contradiction, impossible for the understanding to solve." "Love at once sets the contradiction and solves it." Contrary to the usual tendency of philosophy, Hegel even defends war as "an indispensable means of maintaining the moral health of the nations, preserving their plasticity, and counteracting the tendency of settled habits to degenerate into conventional routine."

His ideal of government is the rule of intelligence, exercised by officials who have been philosophically trained and are full of interest in spiritual problems. The representatives of the people must not interfere with affairs of state, though it is their duty to insist upon the government giving an account of its procedure, thereby lifting political life on to a higher plane of consciousness.

Hegel, however, does not regard the individual state as having its terminus within itself. It is only a tributary in the stream of the world's history. There is always one nation which takes the lead in the development of its epoch; each civilised people has its day. But it maintains its lead only for a limited time and then hands on the torch to another. All the achievements of particular nations and particular periods subserve but one idea: the development of spirit to the point at which it becomes conscious of its freedom. Alike in constructive and destructive processes, the spirit is simply finding itself, coming back upon itself, and so achieving its highest perfection. A freedom of this kind, which takes in the whole content of life, is fundamentally different from the merely natural and subjective freedom which is only just embarking on its work. This higher freedom is only to be won at the cost of endless toil. For "the development which in nature is a peaceful process of growth involves for the spirit a hard and ceaseless struggle against itself. The real aim of the spirit is to realise its own idea, but it conceals this idea from itself, and is full of pride and pleasure in this alienation of itself." But at the same time we may "rest assured that it is the nature of truth to make its appearance when its time comes, and that it only appears when this time has come, and therefore never appears too early nor finds the community unready."

The way in which the separate epochs form sections and stages of this world-historic process has been developed by Hegel in a concise though powerful treatment, and traced right up to the present era in which he sees the victorious finale of the whole drama, the full self-consciousness of spirit. He concludes with the joyful assurance: "The development of the Spiri-

tual Principle is the true theodicy, for this it is which makes us see that Spirit can only be free in a spiritual medium, and that all that has happened and happens every day not only comes from God, but is the work of God Himself."

The culmination of life Hegel finds in the kingdom of Absolute Spirit, which he separates into the departments of Art, Religion, and Philosophy. These are all expressions of one and the same truth: the self-discovery and self-appropriation of spirit through its own movement; but art presents this truth in the form of sense-intuition, religion in the form of imaginative representation, philosophy in the form of the pure concept. Everywhere it is the thought-element which is essential; the work of art is the embodiment of an idea, and the degeneration of religion into a vague feeling is strongly deprecated. "Thought is the very nerve of feeling; only when the thought is true is the feeling also genuine." All the departments must find their place in a scheme of historical development, wherein the present figures as the climax and conclusion of the whole process of advance through opposition. What gives a living content to religion is the idea running through the whole system, of the absorption of the individual into the totality of the thought-process, and his regeneration through its power. The life and influence of religion Hegel describes in glowing terms: "This is the region of the Spirit in which flow those waters of Lethe whereof Psyche drinks, in which she sinks her sorrow, changes all temporal hardships and obscurities to the fashion of a dream, and transfigures them with the radiance of Eternity." He becomes, however, strained and artificial when he tries to show that this immanental religion of the Absolute Thought-Process is identical with Christianity.

The culminating point is pure philosophy, the philosophy of concrete knowledge, philosophy understood as "spirit knowing itself in the form of spirit, or knowledge that has a grasp of the whole." Philosophy is not something separate from its history, but simply the movement of the history itself, when comprehended into a unity and illumined by thought. The doctrines of particular philosophers are not chance views and conceits of mere individuals, they are necessary stages in the process of thought. Each has its own sure place and finds in the whole alike its course and its outlet. And even when we take the philosophers singly, all their diversity of thought ranges itself under one main idea which alone gives it value. The progress of the movement obeys here, too, the law of opposition, of ascent through thesis and antithesis. Here, too, strife is the father of all things. Looking from the present as from a final summit, we can see clearly all our earlier stages and recognise the justice of each. The whole now appears as "a circle rounding back upon itself, and presupposing its beginning, though it attains it only in the end." The fever of advance now turns to the bliss of a contemplation that is at rest with itself.

The secret of Hegel's power is largely this: that he combines a rigid, apparently iron-bound system with a wealth of intuition, which breaks through again and again with spontaneous freshness and force. In order to do justice to this latter factor, we have made a point of frequently quoting his actual words. Our final judgment must depend mainly on whether the system and the intuition combine to form an inward unity. We cannot say that they do. The intuition does not carry on and supplement the system, but reveals rather a fundamental conviction of a different kind, richer and broader. The system, if forced to abide by the position it has taken up, can offer nothing more than a thought of thought, a radiation of the forms and powers of thought into the universe, a transformation of the whole of reality into a tissue of logical relations. And this necessarily destroys the immediacy of life in all its forms. It banishes all psychical inwardness and at the same time all spiritual content. It is a dire contradiction of this main tendency when, after all, a world of sentiment is recognised, a spiritual depth, a realm of ethical values. Everything of the kind ought really to vanish before this logical machinery. Our being ought to be so entirely absorbed in it that not the smallest space should be left for any experience of the process, for any transmutation of it into deed and personal possession. The advance of the thought-process would thus tend more and more to swallow up all inward life and make of man a compliant tool in a process of intellectual culture. As a matter of fact, this tendency is at work in Hegel, and, in so far as it gains the upper hand, is a victory for empty form, abstraction, and soullessness.

But there is a counteracting influence constantly opposing it—the rich intuitive genius of a man of mark, the power to take a comprehensive survey over vast tracts of time and assimilate in his own way the experience of the world's history. Here the Dialectic is no longer a consuming Moloch, but a friendly power, helping life to work out its meaning and itself subserving a larger whole. It is in this way that Hegel's philosophy of art is enabled to draw upon the vast resources of our classical literature, that his religious philosophy is suffused with the glow and inspiration of Christianity, that his political ideas are enriched by

the facts of modern civilisation, that his thought becomes throughout fruitful and penetrating whenever the mere movement of the concepts is counterbalanced by a living intuition of spiritual reality.

On the other hand, when his intuition fails him, as it notably does fail him in dealing with nature, when the constructive power of the idea is left to its own resources, he forthwith becomes formal, empty, intolerable, and his still unabated pretensions merely provoke antagonism. For here we have a most illuminating illustration of how little can be done by the mere manipulation of concepts; it is like turning a screw in a vacuum where it meets with no resistance.

From all Parts of the Globe.

An Indian Appreciation of Germany.

From Calcutta we receive regularly the weekly paper World Peace, which warmly advocates genuine peace for mankind, on the basis of universal religious convictions, and which also treats social problems from the standpoint of mutual understanding. The number of January 11th contains a remarkable article on Germany, from which we quote the following passage:

> "The Germans are a wonderful people. They are so full of life, vigour and vitality that they easily take their rank amongst the most successful peoples of the world. In science, in art, in industry they quickly outdid many peoples. Their wonderful power of organisation was fully brought into display in the last war. Germany has never abandoned the philosophic turn of mind of their Aryan forefathers — their seriousness, their deep thinking. Their peculiar fondness for ancient Hindu philosophy, Poetry and Sanskrit literature have linked them in an invisible bond of sympathy with their Aryan brethren in India."

At the same time the paper deplores the modern German tendency to overestimate the material side of life, and it sees in militarism a main cause of its inner decline. This is not the place to discuss such a question. But we cannot refrain from observing that Germany's peculiar position in the heart of Europe is often insufficiently appreciated abroad: militarism and the preservation of national independence are by no means identical. In the course of her history and more especially from the 17th century onward, Germany has often been violently attacked and her independence has been threatened by other nations. We have but to think of Lewis XIV. of France and of Napoleon I. Germany has frequently been the battle-field on which foreign nations followed their own interests and fought their battles. The distinctive feature of German ambition is neither the subjection of foreign nations nor conquest, but rather the preservation of Germany's independence and the development of her own productive activity.

We are sincerely grateful to the Indian journal for its warm appreciation of our intellectual character. There can be no doubt that the two nations and civilisations can mutually promote and help each olher, and that both of them are destined to do great things for the good of mankind.

Opinion of a Leading Americain Paper on French Politics.

A Chicago German Paper, "Die Neue Zeit"*), which occupies a place of honour in German contemporary literature, observes in its issue of Jan. 13th:

> The following editorial remark of the "Chicago Tribune" is characteristic of the feeling prevalent in America: "French political action at present not only offends our commonsense, but also violates the principles for which we thought our allies were fighting during the war."

Changes in German Social Classification.

The enormous changes which a few years have wrought on the conditions of life in Germany are forcibly brought home to us by the following tables, which we take from the journal Wirtschaft und Statistik**). They show us the relative incomes of employees and officials on the one hand and labourers on the other hand, and the changes therein within less than 10 years.

	End of 1913	September 1922
Untrained Labourer	100	100
Half-trained Labourer	131	101
Trained Labourer	144	105
Subordinate Official	158	114
Medium Official	347	147
Higher Official	569	190

These figures make one very thoughtful. The former distinctions between officials and labourers have dwindled considerably, but at the same time those between untrained, half-trained and trained labour have almost disappeared. Stimulation to further improvement is thus eliminated, which is a very serious thing. It is now possible to get on in life without any technical knowledge. This can hardly produce good work. It is certainly to be regretted that the officials have lost their former more favourable position, for this means that the number of those who can afford so-called luxuries — in most cases intellectual and artistic possessions — will greatly decrease. All these factors tend to disintegrate the cultured middle-class and to

*) The New Age.
**) Economics and Statistics.

rob it of its best traditions. Thus we now see problems all round us — problems only just at present, but no solutions!

In Memory of Ernst Troeltsch.

We cannot close this number of our Review, without expressing deep regret and sincere sorrow for the premature death of Ernst Troeltsch, in whom Germany has lost a distinguished student and thinker. His very first book, "Reason and Revelation in J. Gerhard and Melanchthon", published in 1891, was an excellent piece of work; and he then rose higher and higher in his untiring activity. Religion was for him the firmly established fundamental principle to which he clung. But he reconciled religion with philosophy (especially the doctrine of knowledge), with history, and with economics. He did this in such a noble and unprejudiced spirit, that a lasting place is secured to him in the intellectual and scientific world. He has been taken from us all too soon, before he could fully carry out the great schemes which filled his mind. But what he has achieved deserves our sincerest esteem and gratitude. He stands alone and unrivalled in his close association of religion, philosophy, history, and economics. Honour to the great student and thinker!

Reports from our Local Centres.

Munich.

The Eucken Society has arranged a series of lectures in Munich, at the Auditorium Maximum of the University. Prof. Hass spoke on "The Battle of Tannenberg". He based his lecture on two sentences of Goethe. One of them declares enthusiasm to be the best of all the moral teaching we gain from the study of history. The other was the famous dictum: What you have inherited from your forefathers, you can only take possession of by making it quite your own. Prof. Hass then turned to historical considerations. He reviewed the bygone times when the German Order of Knighthood was colonising the Eastern provinces and knights of all the various German clans gave their blood to extend and to preserve German customs and German nationality. In the same way, in modern times, Germans from all parts of the country risked their lives in the struggle not only for national ideals but also for the preservation of German culture. Prof. Hass illustrated his lecture by a great number of lantern slides from paintings made by himself, which represented historical places in the East of Germany. The lecture was preceded by a short speech of Oberlandsgerichtsrat v. d. Pfordten, who said this entertainment was in full harmony with the life and work of Rudolf Eucken, the philosopher of action, and whose final remarks expressed the hope that Germany would recover the place she deserved among the nations of Europe.

The Rev. Dr. Ostertag will shortly commence a series of lectures and discussions on Eucken's philosophical problems as outlined in his principal works. Later on, Oberlandsgerichtsrat v. d. Pfordten will speak about the Tragedy of Idealism. Prof. Becher has chosen another philosophical subject. — We see from the above what the Eucken Society in Munich is doing, and how it tries to place interesting and stimulating mental fare before its members.

Editorial.

Benevolent Fund for Jena University Students.

Rudolf Eucken has received the following sums for needy students at the University of Jena:

Miss Anna Fogelquist, Teacher, Norköping	Kr. 500,—
Captain Liljedahl, Björsäter (from Collections at Lectures)	„ 605,—
Dr. Flygare, Brunkebergstorg (subscribed by visitors of the Jena Summer Courses for Swedes)	Mk. 1 000 000,—
Dr. Kanokogie (subscribed by the Jena Society in Tokio, Japan)	Pfd. Sterl. 14 11.—
Kalkhorst Esq., chief Editor of Erie Tageblatt 525 French St., Erie Pa.	Mk. 36 800,—
Alexander Bernstein Esq., 22 West Elm St., Chicago	Doll. 10,—
Professor Hercher, Jena	Mk. 700,—
Miss von Seydewitz, Jena (in memory of her mother)	„ 10 000,—
H. C. Gaehr, Cleveland	Doll. 10,—

From this fund 72 necessitous German students received the sum of Mk. 10 000,— each. It was further possible to give weekly rations of bread and of dripping to 270 students during the Winter Term. This relieved the most pressing want. For most students it is impossible to buy more than one leaf of bread a week, and butter or dripping is quite beyond their means. A small committee of professors has been formed, which carefully selects the recipients and specially singles out those students who are on the eve of their examinations.

Gifts to the Eucken Society.

From at home and abroad gifts have been received to promote our aims, without which we could not have maintained the Eucken Society. Hitherto we have

always thanked our friends direct, and have reported on the subject in our German paper. In future we shall acknowledge all gifts from abroad in the Eucken Review.

Since New Year the Eucken Society has received the following sums:

Miss Clare Benedict, Bâle . . .	Doll. 1,—
„ „ „ „ . . .	Frcs. 5,—
Captain Liljedahl, Björsäter . .	Kr. 605,—
Miss Marion Kailer, Texas . . .	Doll. 5,—
Professor Ramström, Upsala .	Mk. 20 000,—
Professor Hausmann, Albany . .	Doll. 2,—
Professor Doehner, Mexico . .	„ 1,—
Miss Levy, Chicago	„ 3,—
Mr. Richter, Esq. Denver . . .	„ 2,—
Prof. Hausherr, Vermilion, S. D.	Mk. 51 000,—
Dr. Seeberg, Libau	„ 5 000,—
Rev. Boynton D. D., Buffalo .	„ 57 000,—

These gifts are essential to the continuance of the German paper and of the English Eucken Review. Further expenses have arisen through the establishment of a secretarial office in Munich. Our next care must be to put our local centres at Saarbrücken, Düsseldorf, Duisburg, and Bochum in a position to form a close alliance. We must not only keep in touch with these, but must give them a prominent place in our solicitude and active interest.

Our Letter-Box.

ALL letters that have not been personally answered, will be answered here. Correspondens not wishing to have their names published, are requested to state this in their letters and to add some word or cipher or initials for publication in this column. But no communications can be considered and answered, unless accompanied by the writer's full signature and address, even when these are to be kept private.

CONTENTS

Page

The Rights and Duties of National Defence 1
By Rudolf Eucken.

A Man of International Power 2
By G. Meyer-Lingen.

The Necessity of Philosophy for Religion 3
By Rudolf Eucken.

What is the Meaning of Idealism? 6
By Rudolf Eucken.

The Philosophical Greatness of Hegel 7

From all Parts of the Globe 10
An Indian Appreciation of Germany
Opinion of a Leading Americain Paper on French Politics
Changes in German Social Classification
In Memory of Ernst Troeltsch

Reports from our Local Centres 11
Munich

Editorial 11
Benevolent Fund for Jena University Students
Gifts to the Eucken Society

Our Letter-Box 12

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